I: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

shall never be at peace until the slender blossom bends before the storm of my love," he said.

A few hours later Tuëma came. Her friend had given her the good news of her lover's return.

She appeared over the brow of a hill. Then she drew rein and leapt from her sorrel, drawing the halter between its forelegs and tying it over the left hock; thus the mare was free to graze, but could not run away.

Tuëma walked toward us with the grace of a fawn and we went to meet her. She put her arms around Faris's neck and said tenderly: "O thou, my life." And he replied: "O thou, my faith." Then we sat down together on the hill-top.

Tuëma cast her eyes about and asked with a mischievous laugh: "Where is my bunch of wild flowers? My big beautiful bouquet?"

"Thy bunch of flowers?"

"Yes, and the silver anklets?"

Faris put on an air of importance and jingled the trinkets which he had in his pocket. Tuëma then gave him a look of surprise and, jumping up, reached for the hand which he had thrust into his pocket; but with the other he held her arm fast and said: "Thou must shut thy eyes and not open them until I have kissed them."

She did as he bade her. Then he drew from his pocket the silver bangles which he had procured in Jauf and slipped them on Tuëma's ankles. She begged and begged to be allowed at least one look at the gift. "Not yet," cried Faris; "first I must deck thee with the flowers of the desert, the imperishable ones."

One by one the enamoured youth unloosed the ends

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

584 of the girl's glossy, black braids and twined into them
●431 fourteen magnificent white ostrich plumes, each a foot long. When he had done this, he drew the long tresses forward over her shoulders and gathered them into one hand, so that the shivering plumes formed a bouquet, and kissed her eyelashes. "Here, my sister," he said, "is the bouquet I promised thee, of everlasting flowers."

She opened her eyes and gazed with wonder on her lover's gift. Then she buried her face in the plumes and twined her arm about him.

584 Faris leaned his head on her shoulder, and placing his
834 hand over her heart, said: "It jumps like a wild rabbit."

"It will become quite tame in thy hand," she murmured.

"Hast thou never before permitted a young man to put his hand on thy heart?" he asked.

Tuëma flushed. "No, never; only thee."

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

Tuëma had meanwhile returned to her own dwelling at the lower end of the valley. Her girl friends had been busy selecting the handsomest camel-litter and decorating it for the occasion. With its ornate marriage canopy it was mounted on a fine, gorgeously caparisoned camel, which slaves then led to Tuëma's tent. There the bride mounted to her lofty seat between the slender horns of the camel-litter and, with songs and shouts and waving of scarves, her girl friends escorted her to the tent of the bridegroom.

Before the women's quarters, but so arranged that Faris on his couch could see everything, Tuëma made her camel kneel down. Faris's mother and sisters, attended by numerous men and women slaves, greeted and received the bride ceremoniously.

Close by, Mnahi held an old white battle-mare by the halter. Auda, "the helper", she was called, and also the "Virginal Kuhaylat-Ajuz", for she had never been mated. The Ruala all but worshipped her as sacred. As a three-year-old she had been presented to Misha'il as a gift, on the birth of her son, Amir Fuaz. The mare was thus twenty-seven years old and her body bore the scars of many a raid. Over her back was spread a white lamb's-skin rug, the "Virgin Fleece" which, according to immemorial custom, the Bedouin bride brings to the bridegroom as a wedding gift.

Tuëma had disappeared into the harem to be attired in her wedding dress by Faris's mother and sisters. When she came out again, she was resplendent in a rich cashmere gown woven in red and green (it had been worn by Faris's mother at her own bridal ceremony) and a

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

wrists of riders and the croups of the galloping horses. 223
Cloaks, manes, and tails, plaits and head-cloths, saddle trappings, fringes, and tassels flapped in the wind. The shout of men mingled with the thunder of hoofs, the neighing of the mares, the screams of the hawks and the baying of the hounds.

Knee to knee, I galloped on with Amir Fuaz. Sharp 136
eyes descried a heron rising higher and higher into the blue, although herons are rarely seen in this part of Arabia. Probably this one was on its way to the marshlands of Southern Mesopotamia. The young Amir was all excitement; he uttered piercing yells and cried rapturously:

"O my eye, my snatcher, there is thy prey!" and with trembling fingers, still galloping, he attempted to remove the hood and leg-strap of the falcon.

"O thou flash of lightning! O thou sword of the sky!"

The Prince was particularly devoted to this falcon. It
was a tercel through its fifth moult, and a present from 431
Ibn Khalifa, the Sheykh of Bahrein, who had procured it from the Bedouins of Jabal Shammar in exchange for a valuable mare. Having taken off hood and leg-strap, Fuaz swung Anaga up and down on his fist and then sideways.

"Open thy swift wings!" he cried.

With easy beat of wings and whining cries, the splendid bird rose into the air. Instinctively we drew rein to watch the spectacle. At first the falcon beat upward, but after a while he stooped and sailed in long flight close above the ground, without seeming to pay any attention to the heron.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

no rains after the *hejf* in summer nor after the *šemâli* in winter. The wolf struggles, *ṭâred*, with the south wind and overcomes and drives away the north wind. Abu Zejd and his sweetheart 'Alja are the heroes of stories that are told among

FIG. 1—*Umm al-rejṭ*, mother of rain.

the settlers. They are supposed to have owned the towns now lying in ruins and to have lived in manors, the crumbling walls of which rise high above the horizon on the borders of the desert.

In every tent a gift of some kind is handed to the girls accompanying the *umm al-rejṭ*. Having visited all the tents in the camp, they go with their *umm al-rejṭ* to a small tent pitched at some distance, where they divide and eat whatever has been given them, remove the gown from the cross, and in the evening return to their tents.

PERIODS OF ABUNDANCE AND WANT

An abundant *wasm* rain, especially the rain of *aṭ-ṭrûwi* (of the Pleiades) assures to the Bedouins, as we have already said, a rich pasture of annual plants or grasses, *'eśeb*, and thus abundance, commonly called *rabî'*. In the inner desert

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

which rests on the ground. *Dâl* stands for *dâlek*, that. 10. To get up on her legs a kneeling she-camel must go through three motions. First she lifts her breasts and kneels on her forelegs; this is called *tanhaẓ*. Then she lifts her back, *nowẓa*, supporting herself on the toes of the hindlegs; the verb used for this action is *tanûẓ*; finally she gets up on all fours, *taṭûr*. A *radîf* is a person who sits behind the saddle, holding on to its rear knob. This rear part of the animal's back is very short, as the hips fall away sharply to the tail. 12. The she-camel was brought to Prince Âl 'Ali as a gift, and he again presented her to his governor, Muḥammad. *Šabbarow* indicates that they examined her thoroughly for any possible defects. If a subordinate chief brings a gift to his prince and it is found on examination to have a defect of any kind, he injures himself more than if he had given nothing at all. Such a gift the slaves then keep for themselves, telling the prince that the chief has only brought what he could best spare, because nobody wanted to buy it. To prevent his she-camel from being bewitched, Muḥammad recommended her to Allâh's care. 13. *Samm* stands for *sammi*, name or call [Allâh's name]; they say: "*Bismi-llâh*, in Allâh's name," in order to place the camel under Allâh's care. 15. Ğaw Fejd lies on the road south of Ğubba; Fejd therefore at sunrise was already to the north. *Mambûz warčêha* is the fat hump of a she-camel. *Mambûz* is often used instead of *senam*, camel's hump. Hence the verse:

> *Já râčeben min fowḳ mambûz aẓ-ẓahr*
> *hw menwat alli nâḥeren žerâjibeh.*
>
> O thou who ridest a fat-humped camel
> Desired by one who goes to his kin!

The larger and fatter the hump, the longer will the camel endure. If the journey is difficult and no good pasture is found, its waning strength is replaced from the fat accumulated in the hump. After using this up the animal becomes so weak as to be unable to rise. Then it may be months before it fully recovers. 16. *Barîm* was used only for the sake of the rime instead of the correct *ḥakw*, meaning a belt of from four to seven leather strips worn by men on their bare bodies. The *barîm* is worn by women. He will enjoy the supper given him by his relatives so much that those strips will burst.

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

539x 4. If I risk my vigor and that of my old she-camel,
Then, faith, I have not much in the world that I should
Hey! glory! mourn.

[833] Verse 1. *Mažža'* means, properly, the spot where sexual intercourse takes place. 2. The *ḥamûle* is larger than the *ahl*, and is almost like the *žebîle* (see above, p. 47). 3. *Debâjel*: ulcers or abscesses. Such growths in the stomach make eating unpleasant and interfere with digestion. The fear of thieves and assailants robs a man of his appetite and the pleasant sensation of digestion.

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Jâ mâ ḳaṭa'na dûnehen min zerâže
tarmi beha ferž al-ǧwâzi 'ejâlaha
wa' hâj . . .

Oh, how many plains vast and scorched we had to cross
before we captured them,
Where even a stray gazelle which suffers not from
Hey! glory! thirst will miscarry.

Zerâže are vast, waterless plains. *Ǧwâzi* are gazelles which never taste water. *Ferž* means an animal which has become separated from the herd, has gone astray. Such a one will loose the fruit of its womb from exhaustion.

The Raiders' Home-coming

727 Once in the camp every man makes straight for his tent, driving or leading his booty. From behind the tents the women and girls watch them greeting their friends as they pass:

"Strength to thee! *ḳaw flân.*" Answer:
"O greeting to thee! *jâ hala.*"
"O Allâh, grant him life!" Answer:
"May Allâh grant life to thy dear ones!"
"This booty be thy consolation, *ṭalaḳ hal-fowd.*" Answer:
"For thy consolation, and mayst thou capture still more! *ṭalaḳ wa-tfid.*"

[431] Sometimes the raider is asked for a gift with these words: "Prove that thou esteemest me! *al-ḥazijje.*" If he answers: "Rejoice over this gift, *bešš behal-'aṭijje,*" the suppliant may be sure of receiving something.

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574 Their relatives invite the raiders to stop for a meal with them. "Have it good for once, have it good, ye booty getters!

703 554 they are informed of the youth's heroism. If during an attack an otherwise worthy youth does not stand his ground, the gray feathers are covered by black ones as a sign that for the first time he has not behaved in a manner befitting his honor. *Ḥaṭw* means "many a one." *'Alejh šarha*: he was depended on; *kunt mašrûhen 'alejh*: I depended on him. 539x

Aṭ'an la'ajni ṣâḥebi
w-aṭni la'ajni 'andeli
ḳalbi ṛada beh ṣâḥebi
minni 'aṭijjat ğandali.

To aid my sweetheart I wish to stab,
And I will stab also to help my thoroughbred mare;
Of my heart my beloved took possession.
She received it from me like a Ğandal's gift which is never returned.

'Andelijje is a thoroughbred white mare; in poetical language this expression is used instead of *aṣîle*. *Ṛada beh* and *aḫaḏeh*, he took him, have the same meaning. Anything a father has given may be demanded back by the son. However, if any member of the Eben Ğandal kin makes a gift, nobody, as will be explained below, may ask for its return. Therefore, he who wishes to make his gift secure, gives it first to a member of the Eben Ğandal kin, who then hands it to the person for whom it was intended. [431]

Aṭ'an la'ajni bint eben ḳublân
oḫt alladi zabn aṭ-ṭarîḥ
al-'ajn 'ajn mušaḏḏar al-ṛuzlân
'ašîžaha mâ jesterîḥ.

I will stab to help Eben Ḳublân's daughter,
The sister of the defender of one from his saddle thrown.
Her eye keeps a sharp lookout like a frightened gazelle;
Her lover will, faith! not have much rest.

Eben Ḳublân is the name of a kin of the al-Ḥsene division, Weld 'Ali tribe. One who assists a comrade thrown from the saddle acts honorably, as by doing so he abandons any booty he might capture and also exposes himself to the danger of being attacked while lifting the fallen man from the ground and placing him on his own horse. The gazelles live [577]

2:Musil S-4, 5 (no date) 1928 MD4 Rwala MD4

CHAPTER XXII

LAWS OF INHERITANCE

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No Bedouin may give away the property of his family either to strangers, or to his wife or even to his daughters. If he does so, his son or his nearest kinsman outside of his immediate family has the right to demand the return of the gifts. This right is called *menn*. As the saying has it: "Thou wilt give it to me, but thy son will take it away from me by the right of *menn*: *ent te'ṭini wa-bnak jemennah minni*." It is not necessary to demand the gifts back at once; that may be done later, even after some years have elapsed. The witnesses summoned will testify that the claimant's father gave away certain property, and the receiver must return everything plus any increase which the gift has brought in the meantime. If, for example, he received a she-camel ten years ago, he is bound to return not only the old animal, but all her offspring. If, again, he has given or sold the she-camel to somebody else, suitable compensation is fixed. Only in cases when the gift was made by some member of the Eben Ǧandal or Eben Ṛubejn kin, *ʕaṭa' ǧandalijje* or *ṛubejnijje*, will the *menn* lose its validity. No Ṛwejli could explain to me the reason of this custom, but all maintained that it had been the practice since time immemorial. To give an instance: Fâjez eben Ǧandal once returned from a raid of which he was a commander, *'ažîd*, with rich booty. One of his warriors, Ḫalaf al-Flejḥi, captured four camels, males, *zwâmel*, which were to go to Fâjez, as, according to the Bedouin law, every captured he-camel belongs to the leader. However, as this particular raid was not made on the basis of sharing the booty, *ṛejr ḫišer*, but everybody was to keep what he had captured, Ḫalaf would have received nothing at all. He therefore went to Fâjez's tent and entered the part reserved for the women, where the wife of Fâjez, Felǧa, was suckling her two-year-old baby son, Ǧed'ân. Ḫalaf stroked him caressingly and begged her help:

"O Felǧa," he said, "put in a kind word for me and make the baby, *'ajjel*, say: 'I give those *zwâmel* to Ḫalaf.'"

When Felǧa obligingly repeated his words, Ǧed'ân said: "I give Ḫalaf the *zwâmel*."

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

Filled with joy, Ḫalaf rode to his tent, branded the camels with his mark, and let them be driven to pasture. But soon afterwards Fâjez, ignorant of Ḫalaf's stratagem, sent a slave to demand the animals. Ḫalaf, of course, sent back the answer:

"The *zwâmel* are mine. Eben Ǧandal gave them to me."

The slave asked: "Which Eben Ǧandal?"

"Ǧedʿân eben Ǧandal."

On hearing the message, Fâjez inquired of his wife and, learning what had happened in his absence, let Ḫalaf have the camels with the words: "A gift of Eben Ǧandal knows no *menn*."

A camel presented by a man to his divorced wife belongs, with all her calves, to the divorcee exclusively. Neither the husband's nor her own kin can lay any claim to her. She can give or sell the camel to whomsoever she wishes and spend the money received for it without being responsible to anybody, for she is the sole owner of that property. *mâ leha šerîc ill-allâh.*

When a Rwejli dies, leaving a widow with a baby daughter, his kin takes his tent as well as his camels. The widow goes back with her daughter to her own kin. From the price that had been paid for her she gets a she-camel, *baʿîr*, which also belongs to her only. The little daughter remains with her till she grows up, returning then to her father's kin.

If a Rwejli leaves two widows with little boys, his property is divided temporarily between both widows to enable them to bring up the boys. At the sons' maturity the estate is divided among them according to law, i. e. the first-born is given one camel more than his brothers. This male or female camel is called *nefel*. The tent and the saber belong, as is the Arab custom, *ṭarâjež al-ʿarab*, to the youngest. The gift, *neḥle*, which the boy receives on his circumcision is his own property, which he shares with nobody.

A short time ago a Rwejli died leaving two widows, each of whom was suckling a baby boy. Ḫalaf âl Iḍen, who became their guardian, *wâṣi*, gave one widow both the tent and all the camels, letting the other go empty-handed with her boy to her kin. When the latter complained of this high-handed action to Prince an-Nûri, he ordered the estate to be divided between them equally, as required by the Bedouin law, *ṭarâjež al-ʿarab*.

If after the father's death his sons also die, the widow's